

SOME QUEER CHINESE WAYS.

They Are Governed From Birth To Death Entirely by Custom.

Special correspondence of The Florida Star.

SAN FRANCISCO, Aug. 15.—From his birth until his death the Chinaman is governed by an ironclad, arbitrary system of customs, ceremonies and superstitions. There is no more conservative people on earth, and to John Chinaman a sufficient reason for his doing something in a certain way is that his great-grandfather did it before him in that way.

Naturally, this has given rise, in the course of centuries, to very many curious customs and observances, whose origin is veiled in the mists of antiquity. It cannot be too frequently insisted upon, however, that what is true of one part of China may be and often is quite different in the very next



FUNERAL PROCESSION.

province. Some facts may be told of the empire at large, but the majority are always open to this reservation.

To begin with, it is absolutely necessary that a Chinaman should be born at his father's house. Chinese women may visit only at their mothers' homes, but if any of their children is born there it is considered a disgrace, and all possible pains are taken to avoid such an untoward occurrence. The reason given, for sometimes it is possible to obtain something approximate to a reason for things Chinese, is that it is "bad luck," for if a child be born at his maternal grandparents' home they may be expected to lose all they possess.

Chinese children do not receive much care in their tender years of infancy, or later. They are allowed to eat anything the rest of the family does, or that they can find. Children in arms may be seen munching raw turnips or sweet potatoes, while those of a slightly larger growth run around almost totally uncared for. Often they learn the taste of tobacco from their father's pipes, and in one province children begin to smoke opium when mere babies. It is no wonder that under such conditions more than half of the Chinese babies die before reaching the age of 2 years. Very many Chinese children die in fits, due to carelessness. In spite of all this, Chinese families are very large, and the population is on the increase.

Chinese nomenclature is constructed on a wonderful and fearful plan. Each Chinaman has at least five names, besides his family name. We seldom see Chinese names in America, for what we think are the names of our Chinamen are not so, but are business mottoes or fancy names. They are adopted and signify such things as "deserving of success," "success and peace," "harmony and wisdom," etc.

In China, the first name given to a child is a "milk" name, or "small" name. It may mean anything whatever, some household utensil, or animal, or may be only a number. Boys are worth so much more in China than girls that a boy is often called by a girl's name in order to deceive the evil spirits supposed to be always ready to steal him. The girls frequently receive names showing contempt, such as "too much" or "ought to be a boy." The "milk" name is never used after the first few years of life. Afterward the boy receives other names, a "book" name for use at school, a "literary" name if he studies composition, and another name, called "style" when he marries. Women usually have no names after they outgrow the "milk" name. All Chinese names have some meaning. Country Chinamen frequently have no names at all, being known by occupation.

Chinese children have few games or pleasures, for as soon as they are able they must assist in the struggle for daily bread. There is no occupation in China in which children are not employed, and when they have nothing better to do they are set to gather fuel or manure. Occupations are commonly hereditary.

The most important event in the life of a Chinese boy is his "donning of the cap," which signifies his becoming a man. This takes place at the same time as his marriage, at about the age

of 16. Unmarried men, of whom there are comparatively few in China, remain known as "boys" to the end of their days.

To us it appears ridiculous that a boy of 16 should take upon himself the responsibilities and duties of married life, but Chinese custom enforces early marriage. Some boys are married at 10, and their wives are but little older. If there is no other reason the motive for so early a marriage is the need of another servant in the family of the bridegroom, which need is supplied by the new daughter-in-law.

Chinese weddings are generally of the most complicated description, and must be performed on one of the many "lucky" days of the year. A Chinese boy, when married, does not necessarily set up housekeeping for himself. He and his wife become part of the paternal household. Frequently Chinese boys, married at the mature age of 14 or so, become possessed of a grievance and run crying to their mothers for relief in the manner so familiar to us. They are sent back to their wives for comfort! Theoretically a Chinaman becomes of age at 16, but practically he remains a part of the family and does not become the head of a family himself while any of an older generation descended from his grandfather's grandfather remains alive.

To a Chinaman a son is an absolute necessity, in order to preserve intact the system of ancestor worship, the rites of which enter into daily life. When a Chinese father has no son or loses him, one is adopted. The adopted son is generally a relative, the son of a brother or cousin. When it can be avoided, the son of a sister is not adopted, because, according to the ingenious Chinese, he has another surname and is thus of a more distant relationship than the son of a brother. Rather than adopt a sister's son, whose position is liable to dispute after the death of the parent, the family will frequently adopt an entire stranger.

Another way in which a Chinaman secures the perpetuation of his family is to have one son represent his father and his father's brother, who has no son. In this case the son must have two wives and two households, one for each branch of the family. As human nature is still alive in China, although frequently it seems dormant, this arrangement is conducive of much conjugal bickering.

When a Chinaman becomes ill, the first thing to be done is to send for all his relatives, of whatever degree of nearness, to come and see him. They crowd around his bedside and each one of them puts an endless number of questions to the patient as to his condition. Each one has his pet suggestion to make as to the best food for the patient, nearly always ridiculous. Death is a welcome relief in many cases, for such a thing as privacy is unknown in low or middle class China. The native medical attendance is such as to hasten death rather than to prolong life.

When a sick Chinaman is supposed to be nearing death, they put on his grave clothes. They have no nerves, and therefore the approach of death causes no qualms of spirit to the dying man or his relatives. The former accepts it with characteristic Chinese stoicism, while the latter at once begin to dispute about the disposal of his property—this while he is still alive and in his presence. Quarrels frequently take place in the death chamber. They have no sense of decorum as we understand it.

Intertwined in all the affairs of Chinese life is ceremony, but on no other occasion does it appear so prominently as during a funeral. When a Chinaman dies, the first and most important thing to do is to go to the nearest temple and inform the local god of his death, a ceremony somewhat like our local southern one of "telling the bees." After much other religious ceremony, the chanting of prayers, and the discharge of bombs and firecrackers to scare away evil spirits, the body is borne in a funeral procession to the burying place. When a family wishes to impress its neighbors with its wealth and its respect for the dead, these ceremonies are kept up for a long time and the funeral is delayed, sometimes for weeks.

In Chinese cities, when a great personage dies, there is a great display during the funeral procession of flags, banners, umbrellas, tablets with inscriptions, etc. In any case, a Chinese family uses its utmost exertion to provide as splendid a funeral as possible, in order not to be shamed before its neighbors. The Chinese are great sticklers for what they call "face," which means outward appearance. In China the mourning color is white.

In some parts of China a curious custom prevails. The evil spirits are always on the lookout for the soul of a dead Chinaman. To frighten them away, drums and gongs are beaten, for they cannot stand noise, from the moment of death until the funeral procession. When this is formed, the pallbearers and the others leave the house on a full run, in order to outwit the spirits. They do not go directly to the cemetery, for that would invite the stealing of the soul, but take a roundabout road. The evil spirits, not meeting them on the direct road, are supposed to wait at the entrance for the procession. To circumvent them again, the body is carried to a side entrance and then interred, thus insuring the Chinaman a peaceful rest with his fathers.

CHARLES E. ROBINSON.

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J. NEWTON HATHAWAY, M. D.
Dr. Hathaway & Co., Savannah, Ga.
25 Bryan Street, Savannah, Ga.
MENTION THIS PAPER WHEN WAITING.

SHERIFF'S SALE.

Under and by virtue of an execution issued out of the circuit court of Brevard county in a cause entitled Kate Frink vs. W. G. Frink, as administrator of the estate of Catherine Stewart, deceased, I have levied upon and will sell at public auction during the legal hours of sale upon the

First Monday in September, A. D. 1900, in front of the court house door at Titusville, Florida, to the highest and best bidder for cash the following described real estate situated in Brevard county, Florida, to-wit:

Lot "C," Kerdell's addition to the town of Titusville, Florida, section 3, township 22, south of range 35 east. Also, beginning at a point of the south boundary of lot No. nine (9), block "E," in said town of Titusville, thirty (30) feet from the west boundary of said lot and block, thence running east along said south boundary of said lot fifty (50) feet, and along south boundary of lot No. ten (10) ten (10) feet from west end, thence turning at an angle of ninety (90) degrees north, sixty (60) feet to the north boundary of lot No. (8), east, thence west along said north boundary sixty (60) feet, and thence south sixty (60) feet to point of beginning, the same being parts of lots Nos. eight (8), nine (9) and ten (10), of block "E," as shown in the plat of the town of Titusville, executed by J. F. LeBaron, civil engineer, in 1880, and filed in the office of the clerk of the court of Brevard county, said land being in section 3, township 22, south of range 35 east, described deed book "L," page 269.

Also, commencing 72 chains and 73 links north of the township line dividing townships 23 and 27 and run north 7 chains and 65 links to section line, thence across the island from east to west, according to plat on record in the county clerk's office, in deed book "A," page 682, above land being in sections 33 and 34, township 26, south of range 37 east, described deed book B, page 373.

J. P. BROWN,
Sheriff Brevard County, Florida.

NOTICE.

To all whom it may concern:

Thirty days after this date I will, on behalf of the state of Florida, execute a tax deed to W. Kitching for the following described lands, to-wit: Lot 2, section 15, township 37, south of range 40 east, 58 acres, sold for taxes July 4th, 1898, unless good cause be shown me on or before the 6th day of September, 1900, why I should not issue said deed.

This August 6th, 1900.
[SEAL] A. A. STEWART,
Clerk Circuit Court Brevard County, Florida.

By C. R. Stewart, D. C.

Florida East Coast Ry.

SOUTH BOUND (Read Down.) Corrected to Aug. 10, 1900. (Read Up) NORTH BOUND.

Daily	No. 27	STATIONS.	No. 27	No. 28	No. 29
Daily	Daily		Daily	Daily	Daily
4:05p	10:00a	Lv. Jacksonville	Ar	7:30p	10:10a
5:15p	11:10a	Lv. St. Augustine	Lv	8:20p	9:05a
5:20p	11:15a	Lv. St. Augustine	Lv	8:15p	9:05a
5:57p	11:40a	Lv. Hastings	Lv	5:40p	8:20a
6:12p	12:05p	Ar. East Palatka	Ar	5:25p	8:12a
6:40p	12:30p	Ar. Palatka	Lv	5:00p	7:45a
5:50p	11:40a	Lv. Palatka	Ar	5:45p	8:55a
7:25p		Ar. San Mateo	Lv		6:50a
	6:55a	Lv. San Mateo	Ar	7:25p	
6:15p	12:05p	Lv. East Palatka	Ar	5:25p	8:10a
7:42p	1:20p	Ar. Ormond	Lv	4:02p	6:42a
7:55p	1:37p	Ar. Daytona	Lv	5:51p	6:31a
8:05p	1:47p	Ar. Port Orange	Lv	5:41p	6:21a
8:30p	2:10p	Ar. New Smyrna	Lv	5:30p	6:00a
	3:30p	Ar. Oak Hill	Lv		3:00p
	3:00p	Ar. Titusville	Lv		3:35p
	3:30p	Ar. City Point	Lv		1:55p
	3:40p	Ar. Cocoa	Lv		1:47p
	3:50p	Ar. Rockledge	Lv		1:43p
	4:30p	Ar. Eau Gallie	Lv		1:30p
	4:20p	Ar. Melbourne	Lv		1:05p
	5:04p	Ar. Roseland	Lv		12:20p
	5:00p	Ar. Sebastian	Lv		12:22p
	5:55p	Ar. St. Lucie	Lv		11:33a
	6:05p	Ar. Fort Pierce	Lv		11:25a
	6:27p	Ar. Tibbals	Lv		11:04a
	6:31p	Ar. Eden	Lv		11:00a
	6:45p	Ar. Jensen	Lv		10:50a
	7:15p	Ar. Stuart	Lv		10:45a
	7:28p	Ar. Hobe Sound	Lv		10:14a
	8:02p	Ar. West Jupiter	Lv		10:02a
	8:27p	Ar. West Palm Beach	Lv		9:25a
	8:30p	Ar. Boynton	Lv		9:02a
	9:25p	Ar. Delray	Lv		8:53a
	10:07p	Ar. Fort Lauderdale	Lv		8:06a
	10:15p	Ar. Lemon City	Lv		7:23a
		Ar. Miami	Lv		7:15a

Buffet Parlor Cars on Trains 35 and 78.

Between Jacksonville, Palatka Beach and Mayport.

STATIONS.	No. 15	No. 17	No. 19	No. 21	No. 23	No. 25	No. 27	No. 29
	Daily	Daily	Daily	Daily	Sun	Sun	Sun	Daily
	ex Su	ex Su	ex Su	ex Su	only	only	only	only
Lv. Jacksonville	7:10a	4:30p	7:00p	10:40p	9:30a	2:00p	7:00p	10:50a
Ar. Palatka Beach	7:45a	5:25p	7:35p	11:15p	10:05a	2:35p	7:35p	11:25a
Ar. Mayport			8:00p	11:40p	10:30a	3:00p		

STATIONS.	No. 16	No. 18	No. 20	No. 22	No. 24	No. 26	No. 28	No. 30	No. 34
	Daily	Daily	Daily	Daily	Sun	Sun	Sun	Sun	Daily
	ex Su	ex Su	ex Su	ex Su	only	only	only	only	only
Lv. Mayport	5:40a				9:00p	8:00a	11:00a	5:00p	
Ar. Palatka Beach	6:05a	8:10a	5:50p	9:25p	8:25a	11:25a	5:25p	9:35p	3:00p
Ar. Jacksonville	6:40a	8:45a	6:25p	10:00p	9:00a	12:00a	6:00p	10:10p	3:35p

Between New Smyrna and Orange City Junction.

No.3	No.1	STATIONS.		No.2	No.4
3:25p	10:40a	Lv.	New Smyrna	Ar	2:05p 6:15p
4:00p	11:51a	Ar.	Lake Helen	Lv	1:30p 5:05p
4:20p	12:00p	Ar.	Orange City	Lv	1:10p 4:40p
4:25p	12:15p	Ar.	Orange City Jet.	Lv	1:05p 4:40p

All trains between New Smyrna and Orange City Junction daily except Sunday.

These Time Tables show the times at which trains may be expected to arrive and depart from the several stations, but their arrival or departure at the times stated is not guaranteed, nor does the Company hold itself responsible for any delay or any consequences arising therefrom.

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HAVANA LINE.

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Leave Key West Wednesdays	8:30 p. m.	Arrive Havana Thursdays	5:00 a. m.
Leave Havana Thursdays	10:40 a. m.	Arrive Key West Thursdays	5:30 p. m.
Leave Key West Thursdays	6:30 p. m.	Arrive Miami Fridays	6:30 a. m.

KEY WEST LINE.

Leave Miami Fridays	11:00 p. m.	Arrive Key West Saturdays	11:00 a. m.
Leave Key West Saturdays	6:30 p. m.	Arrive Miami Mondays	6:30 a. m.

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Washington, D. C. Washington, D. C. Atlanta, Ga.

NOTICE.

To all whom it may concern:

Thirty days after this date I will, on behalf of the state of Florida, execute tax deeds to Fletcher Russell for the following described lands, to-wit:

South part lot 3, section 18, township 36 south, range 41 east, containing 44 acres. Also part lot 3, described deed book "C," page 183, section 18, township 36 south, range 41 east, containing 12 acres, sold for taxes on July 4th, 1898, and July 5th, 1897, respectively; unless good cause be shown to me on or before September 11th, 1900, why I should not issue said deeds.

This August 10th, 1900.
[SEAL] A. A. STEWART,
Clerk of Circuit Court Brevard County, Florida.

H. A. HODGES,

Satsuma Heights, Fla.

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